1: Fulop, Marcos. Notas Sobre los Términos y el Sistema de Parentesco de los Tukano [Notes on the Terms and the Kinship System of the Tucano]. Revista Colombiana de Antropología, Vol. 4, pp. 121-164. Bogotá: Instituto Colombiano de Anthropología, 1955.

2 charts.

Yale: C71e A28R 4. /HRAF MS: pp. 1-57; bibliography./

Translated from the Spanish for the Human Relations Area Files by Mary Louise Bravo.

/This source presents an excellent study of Tucano kinship terminology and the extension and application of these kin terms to the various component sibs of the five major phratries. The data presented here were collected in the period from June 11 to Sept. 9, 1954, while the author resided in the hamlet of Guadalajara on the Paca River in the Comisaría Especial del Vaupés. As informant and interpreter, the author employed two brothers, Marcos and Manuel Sierra, respectively, both of whom were members of the patrilineal sib Urémiri Sáraro of the phratry Yepá Bajuári Majsá. Fulop was unable to visit personally the four other Tucano phratries--Miriápura Diára Majsá, Nujkuá Diára Majsá, Miriápura Bajuári Majsá, and Emeko Bajuári Majsá--because of their great distance from his location at Guadalajara, therefore data pertinent to these kin groups are based on the information provided the author by Marcos Sierra./

Field date: 1954
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1969-1970

2: Fulop, Marcos. Aspectos de la Cultura Tucana; Mitología--Parte I [Aspects of Tucano Culture--Mythology--Part I]. Revista Colombiana de Antropología, Vol. 5, pp. 335-373. Bogotá: Instituto Colombiano de Antropología, 1956.

Personal Copy of T.J. O'Leary. /HRAF MS: pp. 1-42; bibliography./

Translated from the Spanish for the Human Relations Area Files by Mary Louise Bravo.

/This source is a collection of nine Tucano folk-tales and myths gathered by the author during the period from June 11 - September 9, 1954, while he lived in residence in the village of Guadalajara on the Paca River (a tributary of the Papuri River), in the Comisaría Especial del Vaupés. Two brothers and residents of the village, Marcos and Manuel Sierra, served as the author's informants and interpreters. Although these myths cover a wide range of subject matter, numbers eight and nine are especially interesting for the light they shed on native beliefs about the origins of manioc, tobacco and coca./

Field date: 1954
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1969-1970

3: Fulop, Marcos. Aspectos de la Cultura Tukana: Cosmogonía [Aspects of Tucano Culture: Cosmogony]. Revista Colombiana de Antropología, Vol. 3, pp. 97-137. Bogotá: Instituto Colombiano de Antropología, 1954.

11 plates.

Yale: C71e A28r 3. /HRAF MS: pp. 1-54; 11 plates./

Translated from the Spanish for the Human Relations Area Files by Mary Louise Bravo.

/This source presents a rather unique example of a Tucano cosmogonical tale; unique in that it incorporates into the framework of the story numerous elements of "western civilization" including ideas and concepts definitely related to missionary influence. So skillfully are these acculturative elements woven into the tale, however, that they seem an integral part of the original origin myth. Prior to the text of the story in this source, the author presents a general summary of Tucano material culture.

The author's work was commissioned by the Dirección of the Instituto Colombiano de Antropología, and was undertaken in the settlement of Guadalajara from June 13 to July 9, 1953./

Field date: 1953
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1969

4: Silva, Álcionílio Brüzzi Alves da. A civilização indigena do Uaupés. [The indigenous civilization of the Uaupés]. São Paulo, Centro de Pesquisas de Iauareté, 1962.

496 p.; 20 plates; 2 maps; bibliography; index; glossary. [HRAF MS: 749 p.]

Yale: CF2519. 1 U3 S55. DLC: F2519. 1. U355. DLC card no. 65-40167.

[This book discusses in detail the tribal groupings of the Tucano from historical and linguistical evidence. The various Tucano groups which today are almost identical as far as their culture is concerned, have only recently become a group with a common language. Apparently this has been caused through intermarriage and the attendance at mission schools. The author presents a detailed description of material culture, religion, and social organization, in particular kin relations. Native terms are explained and used throughout the book. Numerous historical sources by travellers and missionaries on the Indians of the area are quoted.]

Field date: 1947-1958
Analyst: Sigrid Khera, marker
Dubravka Schmalzbauer, checker

Evaluation: Missionary-4, 5
Processed in 1971-1974.

SQ19 Tucano

5: Goldman, Irving. The Cubeo: Indians of the Northwest Amazon. Illinois Studies in Anthropology, No. 2. Urbana: University of Illinois Press, 1963.

Pp. x, 305; 13 figures; 1 map; bibliography; index.

HRAF copy. DLC card number: 62-13212.

/This source is the result of the author's ten months' field work among the Cubeo (a Tucano subgroup living on the Vaupés River) during the years 1939-1940. The author was "adopted" into the household of the headman of the Bahúkiwa sib, and much of the data presented pertains to this sib. At the time of Goldman's study there were about 2500 Cubeo left with outside acculturative influences at a minimum, but since that time with the wartime rubber boom and with increased missionizing and colonizing activities, the population has dropped to around the 1000 mark, with the younger generation rapidly becoming acculturated.

Emphasis in this work is on social structure and ceremonial patterns, with the remainder of the source providing a framework for the author's analysis. There is an introductory chapter on the Cubeo community, followed by chapters on economic life, the sib, kinship and marriage, leadership and authority, development of the individual, the ancestor cult, the mourning ceremony and religion. The introduction presents data on the general physical and cultural characteristics of the Northwest Amazon region, with a survey of its principal tribes. The final chapter presents his structural analysis of Cubeo society in which he attempts to depict not only what is Cubeo in content, but also to lay the bases for two successively broader typological characterizations, the tropical forest economics of South America as a whole, and "simple" horticultural economics in general./

Field date: 1939-1940
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1969

6: Moser, Brian and Donald Tayler. The cocaine eaters. New York, Taplinger Publishing Company, 1967.

14, 204 p.; 60 plates, 13 text figures; 4 maps.

HRAF copy.

[Only the title page, pp. 33-90, 177-187, and 199-200 have been processed for the SQ19 Tucano file.]

[The portions of this book that were processed are mainly a description of the travel of the two authors through the Tucano country. The descriptions of the Tucano and their culture are rather generalized. Somewhat more specific descriptions are given of agricultural practices and the planting of coca, the intake of coca leaves, and the manioc feast. Numerous photographs show scenes from Tucano life.]

Field date: 1960-1961
Analysts: Sigrid Khera, marker
Dubravka Schmalzbauer, checker

Evaluation: Ethnographer, Geologist -5
Processed in 1970-1974

7: Sorensen, Arthur P., Jr. Multilingualism in the Northwest Amazon. American Anthropologist, 69 (1967): 670-684. Washington, American Anthropological Association, 1967.

HRAF copy.

[The author of this article has undertaken fieldwork in the Northwest Amazon basin in 1959, 1960, 1962 and 1963. He found that the rule of local and tribal exogamy has resulted in multilingualism for practically each individual in a settlement group. The article contains an inventory of tribes and languages in the Northwest Amazon region.]

Field date: 1959, 1960, 1962, 1963
Analysts: Sigrid Khera, marker
Dubravka Schmalzbauer, checker

Evaluation: Ethnologist-5
Processed in 1970-1973